gratis
Mr. Belch
694.e
4 9.

A SERMON

Preached before the

TRUSTEES

For ESTABLISHING the

Colony of GEORGIA in *America*;

AT THEIR

ANNIVERSARY MEETING

In the Parish-Church of St. BRIDGET, *alias* St. BRIDE, in *Fleetstreet*, LONDON:

On THURSDAY, *March* 18. 1735.

Published at the particular Request of the Trustees.

By the Rev. GEORGE WATTS, M.A.
Preacher to the Honourable Society of *Lincoln's Inn.*

LONDON:

Printed by M. DOWNING, in *Bartholomew-Close* near *West-Smithfield.* M.DCC.XXXVI.

A

SERMON

Preached before the

TRUSTEES

For Establishing the

Colony of Georgia in America;

AT THEIR

BRITISH MUSEUM

ANNIVERSARY MEETING

In the Parish-Church of St. Bridget, alias
St. Bride, in Fleet-Street, London:

On THURSDAY, March 18. 1735.

Published at the particular Request of the Trustees.

By the Rev. GEORGE WHITE, M.A.
Preacher to the Honourable Society of Lincoln's Inn.

LONDON:

Printed by M. Downing, in Bartholomew-Close near
West-Smithfield. M.DCC.XXXVI.

PSAL. CVII. 35, 36, 37.

He maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in.

That they may ſow their lands, and plant vineyards: to yield them fruits of increaſe.

THE words repreſent it as an eminent inſtance of God's goodneſs, and a foundation for his praiſe, that he ſeaſonably provides for the Poor in the time of their greateſt diſtreſs. When domeſtick ſupplies fail and are too little for their ſupport; when they are brought low thro' oppreſſion, thro' any plague or trouble; when they are evil entreated by tyrants, caſt out from their native country, or ready to periſh in it; *then* doth he take them up, and help them out of miſery, turning the wilderneſs into a fruitful, well-watred habitation for them, placing,

defending, and increasing them there, and making them *houſholds like a flock of ſheep.*

THAT the hand of God is indeed concern'd in thus preparing a ſettlement and maintenance for the indigent, many of the Heathens themſelves, as well as the Pſalmiſt ſeem to have thought, and by *their practice* to have acknowledg'd. When they found their country overſtock'd with inhabitants, they devoted (ſays one of their Hiſtorians) a whole year's race of men, to the ſervice of ſome particular God, to recommend them to his more immediate care and bleſſing in ſeeking out a new country; they celebrated ſolemn rites and ſervices before they diſmiſs'd them; preſag'd great ſucceſs and happineſs to them from theſe obſervations; and relate, that the God to whom they were dedicated, ſometimes proſper'd them even beyond expectation. But neither did theſe Heathens, nor the Pſalmiſt, think or mean, that God by a *miraculous* interpoſition of his power, did thus repleniſh the earth and ſubdue it for the poor; they did not ſuppoſe that he would make every convenience riſe up for their uſe, and remove every obſtacle without any labour of their *own*. On the contrary, the Heathens were very careful in ſending out *their* colonies with ſuitable *arms* for their defence and ſervice: And, the text expreſly directs the hungry to prepare *themſelves* a city to dwell in, *to ſow their lands, and plant vine-*

Dion. Halicarn. Rom. Ant. lib. 1.

yards,

yards, to yield them fruits of increaſe. All therefore that God does, or which is neceſſary he ſhou'd do, is, in the courſe of his providence, to raiſe and afford them ſuch protection and aſſiſtance, as may enable them by *their* honeſt endeavours, to *turn the wilderneſs into a convenient habitation.* And thus the words, while they repreſent the providence of God, doing thus much for the maintenance of the poor, teach all at the ſame time, both poor and rich, how much *they* are concern'd to do their part towards it, and be ſubſervient to providence, as far as they are able, in ſo good a deſign: While they deſcribe it as matter of praiſe to God, that he thus prepares a refuge for the needy, they ſhew how excellent it is in it ſelf, and what an Honour it will be to us to imitate and join with him: While they exhibit to us, the hand of God patronizing and proſpering ſo laudable an undertaking, they encourage us to hope for the beſt ſucceſs under the conduct of his wiſdom, and the protection of his power.

AND in this light, we may, I think, conſider the text, as it were *prophetically* ſuited to the deſign of this illuſtrious aſſembly. "The ſet-
" tling by a general charity, all that are in diſtreſs
" both at home and abroad, in the void ſpace
" of our *American* dominions, and furniſhing
" them with neceſſaries for their journey, ſub-
" ſiſtence and defence, till they are able to
" cultivate ſufficient land of their own, for

" their

"their comfortable maintenance and enjoy-
"ment for ever."

A DESIGN, which according to the language of the text, makes all that are concern'd in it, fellow-helpers with God; or at least, instruments in his hand, to turn *the wilderness into a standing water, and there to make the hungry to dwell.*

THE Words thus explained, will give us an occasion to consider many things in this undertaking, which (if they suffer not too much by our imperfect representation of them) may be proper to strengthen the hands of those, who are already engag'd in it; to open the hearts, and engage the good wishes of all, who for want perhaps of considering its true nature and excellence, from a fear of its miscarrying, or from any other reason, have been hitherto less forward and zealous to promote it.

LET me therefore first observe, how noble and excellent this design is in it self, and how visibly the providence of God seems to lead us to it.

SECONDLY, The success that in all probability will attend it, as well as its use and benefit to the Publick.

THO' it be the least and lowest circumstance of this design, that it turns the wilderness into a water'd garden, and renews the face of the earth; yet in the opinion of the

wisest

wiſeſt men of old times, *this* was look'd upon as not inconſiderable. *They* * thought it a diſgrace, and therefore uſed it as an argument for planting colonies *then*, that land lay waſte, and deſtitute of the cultivation of *free-men*.

And indeed, however it may be reconcileable with the wiſdom and goodneſs of *God*; 'tis, I am ſure, a great reproach to the induſtry and wiſdom of *men*, who, (as the † *Roman* philoſopher obſerves) were appointed to cultivate the earth, and not ſuffer it to be defac'd by the ruins of trees, or the ſavageneſs of beaſts; 'tis a reproach, I ſay, to *them*, to conſider large tracts of land, lying waſte and wild, without form or uſe; by a general blot, raſed as it were out of the face of nature, as if they had never been created, or were fit for nothing but to be loſt. To conſider the ſun's riſing and ſetting, the ſeaſons returning, the rain and dews ſpilt upon them to no purpoſe; to conceive, fountains iſſuing forth, rivers flowing, and producing multitudes of creatures, only to be a prey to one another; trees and plants of various delights and virtues, both for meat and medicine, as yet untried and untaſted, growing up only to die away again, bloom-

* Agros deſertos à plebe atque à culturâ hominum liberorum eſſe non oportere. Tull. *de Leg. Agrar. cont.* Rull.

† Qui quaſi cultores terræ conſtituti non patiantur, eam nec immanitate belluarum efferari nec ſtirpium aſperitate vaſtari.

Tull. *de Nat. Deor.* L. 2. c. 39.

blooming and bringing forth, without any rational eye to ſee their glory, any ſuitable hand to gather and bleſs their fruits; to ſee, in ſhort, nature groaning as it were under its own weight, and deform'd by its own fertility, for want of proper hands to unload its burden, and correct its luxuriance: While *God* loſes the praiſe, and *man* the benefit of theſe glorious works; while the beaſts of the foreſt rejoice in the inheritance of *man*, and trample under foot what was deſigned for his uſe; is it not a praiſe-worthy undertaking, to endeavour to reſcue the earth from this oppreſſion and uſurpation? to make it know and ſerve its proper Lord, and rejoice under his mild government, his ſkilful cultivation? Or, can there be a more excellent employment, than thus to do juſtice to God's works, bring them forth into light, and make them appear in all their glory, to *his* honour, and *our* ſervice?

IF any thing could hitherto ſatisfy us, in neglecting ſo noble a work, as this *of it ſelf* is, it muſt be want of hands, and ability to effect it. But this, I think, is far from being *our* caſe.

NUMBERS of unhappy men there are, whom providence has as it were *deſignedly* thrown upon us, that want both work and maintenance from it. It is therefore a farther excellence of this deſign, that whilſt it thus cultivates and improves the earth, it takes none

off

off from any other laudable and useful business; but sets the *hungry* only to do it, and possess and enjoy it when it is done. Thus it turns the burden of *these men* into a blessing to *us*, their *own* misery into a happiness to *themselves*; it not only *relieves*, but *cures* their misfortunes in the most effectual manner, with least pain and shame to *them*, and least expence to *us*; and at the same time, it supports the cause of Truth and Religion. — God has been pleased to permit numbers of our Protestant Brethren, to be driven out of their country, and the inheritance of their fathers, by the enemies of our common faith; and has enabled them to bear their testimony against the great apostacy, by patiently suffering the loss of all things, and going out in trust to *his* providence. *Their* sufferings, great as they are, have at least brought this advantage to *us*, that in these dangerous times of Infidelity on the one hand, and Superstition on the other, both tending different ways, to the same end, the reducing us again under the yoke of our former bondage, and too much, its to be feared, succeeding in it: In *these times*, I say, they caution us afresh, to beware of that religion, which hardens mens hearts against their natural subjects and brethren; depopulates whole countries, rather than suffer any sparks of light and liberty to be left in them. By a new example, they shew those, who look no higher

than the present conveniencies of religion, how much our *civil* rights and liberties depend upon it. They give us a truly primitive instance, in these latter times, of Christian courage and constancy. They shew the necessity of *union*, instead of *distinctions*, among Protestants; the odiousness and danger of hardships and persecutions for conscience sake, and what at last they will probably end in.

WHEN at such expence and loss to *themselves*, they have given *us* these useful instructions, How shall *we* behave towards them? Shall we neglect to assist them, or pass them by with empty commiserations, and feign'd good wishes? Shall we force them to return, and offer their lives and consciences to the will and malice of their enemies? This would be to forget and desert the antient Honour of the *English* nation, in being the bulwark and refuge of the protestant interest; it would be to forget our common faith, and common nature; it would be, to shew Protestantism to to the world, more mercileſs than Popery it self; when one sends them out, as *heretieks*, the other refuses to receive them as *brethren*. What is this? but to give a blow to the languishing Protestant interest abroad, more fatal than all the persecutions of its enemies, by cutting off all hopes of *worldly* relief, all encouragement to them to stand unshaken in the faith, and thus forcing them to yield an easy

prey to the first attack that shall be made upon them. This is to strengthen the hands of the common Enemy, by the addition of such *numbers* to their cause, till they are able at last to extirpate *their* hated heresy from under heaven, and drive *us* out as they have done them, from *our* native habitations, and recover the spoil of our land. This is to forget the kind reception, and friendly assistance, we formerly received from our Protestant Brethren, in the like necessity: 'tis to forget the advantage we have gain'd in our manufactures, the draining and cultivating our useless land, from those that formerly fled to *us* for refuge. They that best understand the state of our country, will, I believe, authorize me to say, that we have at present, but few lands that want farther cultivation; our manufactures seem not so much to want art to improve, or hands to work them, as to be overstock'd with workmen, and hurt by too much refinement, which our own luxury and prodigality has introduced. If therefore, there *are* irresistible arguments for our assisting these men, How shall we do it? Shall we restore them *by force* to their former possessions? Grant it lawful and possible, yet how *adviseable* is it? What labour and expence must we be at, much more than our present Design can require? To what purpose would it be, only to expose them to be harrassed and expell'd again when

opportunity ſerves? How agreeable would it be to *themſelves*, who out of a true chriſtian ſpirit, chooſe perhaps to bear their ſufferings with patience, rather than revenge them with cruelty, and involve their Country in a ſcene of war and deſolation? Shall we therefore, as it ſeems the only thing left, keep them with *us*, to live on the fruits of *our* labours, in a ſtate of idleneſs and dependance? 'Tis more, as we have found by experience, than we *can* do, and 'tis more than they *deſire*. What is it therefore they would deſire? What is it that Providence by this event calls upon us to do? What? but in that large extent of unoccupied dominions he has left to our diſpoſal, to ſettle an honeſt, conſcientious, diſtreſs'd people, in ſome convenient ſituation, where they may have the liberty, they prefer before every thing, of ſerving God, and educating their children, according to their conſcience; where they may be out of the reach of want and perſecution, may forget their ſorrows, and by a bleſſing on their induſtry, recover their loſſes.

THUS by one noble act of charity employ'd in this deſign, whilſt we ſatisfy all *our* obligations, we ſhall fulfil that promiſe of our Saviour to *them*, that *whoſoever ſhall leave houſes, brethren and ſiſters, father and mother, wife, children, and lands, for* his *ſake and the goſpel's, ſhall receive an hundred fold in this preſent*

preſent life. By this we ſhall raiſe their drooping ſpirits, repair their fortunes, and eaſe their conſciences; make them happy inſtruments of cultivating the Earth, propagating true Religion among idolatrous nations, expelling the poiſon that Popiſh emiſſaries have already ſpread there, and ſtopping up the way againſt their progreſs hereafter; that in their great zeal to *compaſs ſea and land to make proſelites*, they may not enter here, and make the inhabitants *three-fold more the children of hell than they were before.* Thus we ſhall improve the oppoſition of its Enemies to the advancement of true religion, make the diſperſion of Chriſtians a means of propagating Chriſtian Knowledge wider, and in all probability abate the fury of Perſecutors abroad; by ſhewing *them*, that however they may empty their own kingdoms of their ſubjects, they will not thereby leſſen but encreaſe the number of Proteſtants, and only make *them* auxiliaries to ſettle and provide for numbers of diſtreſſed ſubjects belonging to their Neighbour nations.

And this is a farther excellence of this Design, that it ſaves many diſtreſſed people of our own from want and deſtruction. Whether our inhabitants are much encreaſed by the great conflux of ſtrangers which the hoſpitality, the happy eſtabliſhment of our country, and the extenſiveneſs of our trade, has

from

from time to time drawn to us; or whether by our long enjoyment of peace, our freedom from epidemical ſickneſſes; or laſtly, whether thro' ſkill and acuteneſs in tranſacting buſineſs, fewer *hands* are at preſent employ'd in it than formerly: To which-ever of theſe cauſes we impute it; The fact, I think, is plain, that there are Numbers of people that want employment, and Numbers *more* that cannot ſubſiſt on that employment they have. Hence it is that our roads are infeſted, and our ſtreets throng'd with wretched creatures, forc'd to ſeek a livelihood from vice and wickedneſs, and living only to corrupt *others*. Hence it is that our Priſons are full of miſerable men, uſeleſs to all the purpoſes of ſociety whilſt they are *there*, and by too long a reſtraint made uſeleſs likewiſe when they come out.

ADMITTING that *many* of theſe miſeries proceed from *idleneſs*, *ill management* and *extravagance*; yet *ſome Inſtances*, I doubt, there are, where men had no capacity or power of eſcaping them. And is it not pity that the *innocent* ſhould be thus involv'd in theſe calamities with the *guilty*? Surely they are too great a puniſhment even to the *guilty themſelves* for *one* fatal miſcarriage, if there be any hopes (as there often is) of their ſeeing and correcting their folly, had they opportunity to do it. Surely they are ſtill objects of ſuch a charity (if any one can be found)

found) that ſhall relieve their *diſtreſs*, and cure their *idleneſs* and *extravagance* at the ſame time. What ſhall we do then with theſe *miſerable*, *uſeleſs*, or *pernicious* inhabitants? Shall we imitate the vanity of the *Egyptian* or *Aſſyrian* Monarchs, and ſet them to waſte their time and ſtrength in mere works of *fancy* and *pride*, in building prodigious walls or ſtately pyramids, in removing mountains, raiſing valleys, and altering the face of nature where it is regular and *cultivated already*, inſtead of improving it where it is *waſte*? Or ſhall we ſacrifice them to our humour and ambition, in carrying on paſſionate vain-glorious Wars, diſturbing the world, diſ-peopling the earth, and making fruitful lands *barren*, inſtead of increaſing their *fertility*? Be THIS the Honour of *other* people; let *them* thus raiſe trophies, and make themſelves memorable to poſterity; but let a BRITISH KING and NATION be tranſmitted to after ages under this great and amiable character, that when a furious War was raging in the principal parts of *Europe*, and ſpreading farther, *They* pitied the waſte of ſo much chriſtian blood, the loſs of ſo many innocent lives, even among *foreigners*; *They* check'd and forbid its progreſs, prevented *new* differences, and reconcil'd *old ones*, however difficult, and gave PEACE to the world. Inſtead of ſquandering away the lives and fortunes of

their

their *own ſubjects* in the quarrel, They quietly led out at leſs expence, and ſettled in the waſte places of the earth, ſuch *uſeleſs, ſupernumerary, miſerable* inhabitants, as would have been glad to have died in war, to have ended their miſery, and bid them live and poſſeſs the earth in peace and plenty: They effectually reliev'd the diſtreſſes of the *honeſt* and *induſtrious*, but *unfortunate*, gave the moſt idle and extravagant an *opportunity*, and almoſt laid them under a *neceſſity* of retrieving their former neglect; united diſpers'd families to the joy of their hearts, gave them land and poſſeſſions, encreaſing as they encreaſe, for their conſtant ſupport, and made them think themſelves ſtill in their native country, by every thing, but the abſence of that want and miſery they were there ſurrounded with. Be it *our* glory, that *we* ſend out our *ſpare* people, not to invade other mens countries, and ſeize their habitations, to afflict, maſſacre, and chaſe away the inhabitants, but friendly to incorporate with them, cultivate the places which *they* neglect, to introduce uſeful arts and ſciences among them, allow them our rights and privileges, the benefit of our trade, the protection of our government, and to inſtruct at the ſame time, and admit them to Chriſtianity; ſo that the happy life we introduce among them at preſent, is only the means of leading them to

one

one more happy and eternal. Let it be *our* praiſe, that inſtead of diſturbing men in their natural poſſeſſions, we receive thoſe that are unjuſtly expell'd, and allow them an equal ſettlement with our own ſubjects. And to crown the deſign, we proclaim a general liberty to all that are any where heavy laden for conſcience ſake, to come unto us, and admit them all to equal privileges, without partiality or diſtinction.

"Tis probable, ſome may imagine great confuſion and inconvenience to a Colony, from ſuch a general liberty and privilege of conſcience; but that this indeed is its great ſtrength and ſecurity, as well as happineſs, will appear under *the ſecond* particular, which was to ſhew,

What ſtrong reaſons we have to expect ſucceſs in this noble undertaking.

And here it cannot be doubted, but ſuch a general freedom and encouragement to Proteſtants of all perſuaſions, in ſo healthy, pleaſant, and fruitful a country, under ſo mild and ſecure a government, will make this the common *aſylum* of all who are perſecuted for conſcience ſake. As long therefore, as Popery is of a perſecuting ſpirit, (and can it be otherwiſe where it has power?) as long as this Colony is the ſeat of liberty, we may reckon the proteſtants diſpers'd in popiſh countries, as virtually a part of it; or as ſo many nurſeries that will perpetually ſend it new ſupplies of husbandmen and artificers, if

not riches, to extend its bounds, to improve its produce, and encreaſe its ſtrength.

NOR will the liberty that thus collects them from all quarters, leſs contribute to keep them in peace and happineſs together, and unite, as well as animate, their endeavours for the common good. When *all* are admitted to equal privileges alike, no one that feels the pleaſure and content of enjoying his own opinion without offence or inconvenience, will envy or repine at another's enjoying his likewiſe, or attempt to abridge him of this enjoyment; but by an open free communication of notions, they will be either ſo happy as to come to a *general* agreement, (and the ſooner becauſe no temporal advantage, nothing but truth and evidence is put into the ſcale to determine either way) or elſe, if they ſtill differ in opinion, they will however convince one another of this, that both of them are honeſt and ſincere in it, and inſtead of going away exaſperated and provok'd, branding one another with odious names of diſtinction, will rather ſtrengthen the engagements of mutual forbearance, love and eſteem. Thus living in perſonal friendſhip and amity, *and keeping the unity of the ſpirit in the bond of peace*, like the chriſtians at firſt, notwithſtanding their accidental differences of opinion, they will jointly concur, as they have a joint intereſt in it, to ſupport their common

cauſe

cauſe and welfare, which ſecures to them this happy Liberty.

WHEN every thing is thus eaſy and free within, what life and ſpirit muſt it give to their actions? What oppoſition and difficulty is ſo great, that a Colony like this, ſo lately emerg'd out of the greateſt diſtreſſes, ſeated at laſt in a fruitful, pleaſant and free country, and animated with a ſpirit of Liberty, will not be able to ſurmount? But indeed, how little is the difficulty they are like to meet with! 'The natives have 'already expreſſed great good will and favour to 'the deſign.' They have ſome of them ſeen the glory and power of our nation, and by their report, will probably deter their neighbours from offering to diſturb a Colony, placed and ſupported by ſo powerful a kingdom. Nor is it improbable, but they know what has ſo lately paſs'd in their own world; the barbarous and cruel manner in which other nations have eſtabliſh'd ſettlements there; and the gentleneſs and humanity, with which the *Engliſh* have always enter'd. When therefore they ſhall ſee this Colony purſuing the ſame peaceable and friendly methods, minding only their own buſineſs, doing them no hurt, but all poſſible kindneſs and good offices, it is moſt likely they will be provok'd to return their civilities. 'Tis likely they will ſay from a principle of ſelf-intereſt, if not of humanity, *Theſe men are peaceable with us, let them*

dwell in the land, and trade therein; behold the land is large enough before them.

SHOULD they be otherwiſe minded, ſhould they diſturb this Colony in its infancy, before it has ſtrength and age enough to ſupport it ſelf; how far it may be ſuccour'd and aſſiſted by other *Britiſh* Plantations, or how effectually it may be ſhelter'd and protected by the naval power of its mother nation, is more the POLITICIAN's buſineſs and province, than it is mine to diſplay. But this I am ſure may be proper for *me* to obſerve, that if to the advantages already mention'd, we add the favour and protection of providence, which may reaſonably be expected to proſper ſo noble an act of charity, to provide for ſo many hungry and afflicted ſouls, his peculiar charge and family; if we conſider this, we may hope it will hereafter be ſaid of this Colony, as it was of his ſettling the children of *Iſrael*; That *God brought a vine out of* Egypt, *out of the houſe of bondage and perſecution. He made room for it, and when it had taken root, it filled the land. The hills were cover'd with the ſhadow of it, and the boughs thereof were like the goodly cedar-trees; ſhe ſtretched forth her branches unto the ſea, and her boughs unto the river.*

WOULD we be ſatisfied how far the *execution* of this deſign will warrant the ſucceſs, and anſwer the happy ends propos'd by it; let us look

look only to the names, the characters and abilities of thoſe, who have taken the trouble to conduct it, the wiſe methods they have propos'd, the reſtraints they have choſen, to exclude the leaſt ſuſpicion or poſſibility of private intereſt from ſullying this deſign; and it will be impoſſible to receive or expect any better ſatisfaction.

UNDER theſe advantages and ſecurities, who can forbear imagining that he ſees (and indeed who may not live to ſee?) the deſolate, ſhut-up wilderneſs, where nothing but waſte and ſavageneſs once reign'd, now laid out into a regular country, adorn'd with numberleſs cities and villages of fair ſtructure, and beautiful ſituation, frequented ports, encreaſing flocks, and flouriſhing vineyards, the heavens ſmiling upon it from above, and the inhabitants chearful, numerous, and buſy here below?

WHAT benefits we may hope to *ourſelves*, from ſuch an acceſſion of country and people, will now be very eaſy to perceive. Whether the advantages of this deſign, are as yet conſiderable enough to be taken notice of or not, it is, I think, hardly poſſible, but we ſhall feel the good effects of it in its farther progreſs and perfection. When the fruits of the land come to repay the labour of the Tiller, when the ſight of the riches of this Colony, the fame of its ſecurity, ſucceſs and proſperity, ſhall take away all doubt and dread of removing; then may we expect to ſee the declining trader, inſtead of

catch-

catching at every little diſhoneſt ſupport, to prop his falling credit, inſtead of deſperately involving all he can in ſecurity for him, and ruin with him; we ſhall ſee him, I ſay, inſtead of this, gathering up in time the remnants of his broken fortune, making the beſt ſatisfaction he is able to his creditors, that they may not object to, or ſtop his removal, and then retiring into this Colony with chearfulneſs, as a place where he has a better proſpect of trade and ſubſiſtence. Inſtead of flying to ſpoil and rapine, however inclin'd to it, or into a foreign country for *ſlaviſh* protection, he will rather think of getting houſes and lands for his perpetual poſſeſſion, under a *free* and legal government. Inſtead of leaving himſelf to be toſs'd to and fro in the earth as a vagrant, he will here be glad to find refuge in a fix'd habitation.

THUS will all the cauſes of our preſent complaints be obviated by this deſign, the incumbrances that lie ſo heavy upon us be taken away; and yet the perſons will ſtill remain under our government and dominion, when we have occaſion for their ſervice, nay, they will be more ſerviceable and faithful to us thro' their induſtry and property. They will remain not feeding upon us, but working for us as well as for themſelves, for the mutual encreaſe of our riches, ſtrength and glory. They will be a means of collecting for us, and ſecuring to us,

from

from other parts of the world, thoſe who are uneaſy in their preſent ſituation, or in love with our liberties, and deſirous to enjoy them.

THUS ſhall we erect a new kingdom to ourſelves, out of the refuſe of our own people, and the ſubjects of neighbouring nations, increaſing our own ſtrength, while we are weakning our enemies. How much ſuch an acceſſion of ſubjects is the ſtrength and ſecurity of a nation, if it can be doubted, let an excellent Hiſtorian ſpeak; who repreſents it as the great reaſon why the *Romans* kept themſelves ſo long in ſuch good order at home, and ſurmounted ſo many great defeats, That they ſent out Colonies ſo frequently, and had ſuch large ſupplies of men from them, as made their loſſes ſcarce ſenſible; whilſt the *Greeks*, that wanted theſe ſuccours, were ruin'd generally, and exhauſted by a ſingle battle. Dion. Halicarn.

WERE the produce therefore of this country, ſufficient only to take off and ſupport our uſeleſs inhabitants, ſo that we might enjoy our poſſeſſions at home more entirely and ſecurely, and, at the ſame time, maintain an additional ſtrength, to defend and preſerve them to us in the day of neceſſity: This advantage alone, would be worth all the expence of OUR deſign. But this is not all its advantage; for it likewiſe makes us maſters of a rich, well-ſituated country, able to furniſh moſt of thoſe things we ſeek for from abroad; and as we

may

may expect to receive theſe from it in exchange for our *own* manufactures, what advantages will ariſe from ſuch a commerce, would be needleſs to repeat.

BUT this, however, deſerves to be particularly mention'd as an advantage of this Colony; that as the commodities it is able to ſupply us with, are ſuch as the uſes of life, or the fancy and faſhion of the age have made neceſſary to us, ſuch as we are at preſent forc'd to purchaſe from others at great expence and diſadvantage; by fetching *theſe* in exchange for our own goods, and poſſibly at cheaper rates from this place, we may hope to make our Luxury leſs hurtful to us: And ſince it is too plain that Luxury cannot quite be prevented and cur'd, it is ſomething to make it as tolerable and as little prejudicial as poſſible.

SUCH is the proſpect of advantage to our ſelves *at home* from this deſign. And whatever ſhare of riches this Colony receives (as no doubt it will conſiderable) from their plentiful produce and profitable trade, for what purpoſe will it ſerve? Will it enable them to diſpute principality with us, or revolt from us, and erect themſelves into an independant Government? far from it. If their affection to their mother Country; if their gratitude, their intereſt, their love of their preſent happy Government, and fear of change, does not prevent any attempts of this kind, yet the very

power

power and wealth of these several Provinces, which cannot all be supposed to join and assist in one Design, will be a check and restraint one upon the other, or a present remedy against any innovation. To what purpose then can the wealth which they shall acquire be subservient? To what but to enable them to send their children hither, at great expence, for their education, as pledges of their fidelity while they stay, and friends to our Nation when they return. And probably, to enable them to gratify their ambition, of returning hither in splendor and glory, from whence their forefathers went out in poverty, or disgrace; so that one way or other, the riches of this Colony will be emptied at last into the bosom of the BRITISH NATION.

If ever, therefore, there was in reality a Colony, what it should be by description, a refuge to the Poor, an ease and security to the Rich, a nursery of people, and a supply of necessaries, a reward to the deserving, and a reformation to the disorderly; *This*, of all *others*, seems most likely to answer such a Character.

TOWARDS laying a foundation for this Design, thus universally and greatly beneficial, many generous Persons have already liberally contributed their assistance: But as such a Work cannot be finished at once, it will require constant supplies to bring it to perfection: As the benefit is universal, the contributions to it

ſhould be ſo too; and if either faſhion, or great example, if the authority of our GRACIOUS SOVEREIGN, in his fatherly care of his people, recommending it to us; if the providence of God, in his compaſſion for his miſerable creatures, directing us to it; in ſhort, if humanity, religion, or publick intereſt, the ſmart of evil, or the hope of good, have any influence upon us, none can be ſo loſt to all ſenſe of every thing that is truly uſeful and laudable, as to deny that competent meaſure of his aſſiſtance, which he may withdraw from ſuperfluous expence, to the promoting ſo good a Work: None will be willing to loſe his ſhare in the honour and benefit of it. The perſons of moſt moderate Condition will conſider, that by the ſmall portion they are caſting into this treaſury, they are purchaſing, perhaps, a ſafe retreat for themſelves, or deſcendants, ſhould misfortunes overtake them; the Rich, that they are ſecuring the quiet undiſturbed enjoyment of their remaining abundance; and All, that they are diſcharging their Duty to God, their fellow-creatures, and the publick. —— May the zeal then of thoſe illuſtrious perſons, who have thus far carried on this deſign, provoke all others, according to their abilities, to ſtrengthen and accompliſh what is thus happily begun. And may that gracious providence which has thus begun a good work in us, protect and conduct it to perfection, to the

propagation of true religion, the promoting the publick welfare, the relief of his diſtreſſed ſervants, *till by degrees the* whole *wilderneſs is turn'd into a well-water'd garden, and there the hungry find a comfortable dwelling.*

Now to God, &c.

FINIS.

propagation of true religion, the promoting the publick welfare, the relief of his diſtreſſed ſervants, till by degrees the whole wilderneſs is turn'd into a well-regulated garden, and there the weary find a comfortable dwelling.

Note to God, &c.

FINIS

MUSEUM